

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (MATT. 15: 8, 9).

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CUSTOMS AND LEGENDS OF UTAH INDIANS.

BY LEVI EDGAR YOUNG.

WHEN the "Mormon" pioneers settled within the present confines of Utah in the late forties, they found two classes of Indians belonging to the great Shoshonean stock, known as the Utes and Paiutes. The Utes lived in the northern part of the territory, especially in the valleys of the Great Salt Lake, and in Utah and Sanpete valleys. The Paiutes were confined to southern Utah and northern Arizona. Both tribes lived in small bands, having little political coherence, and at times no regularly recognized chief. The most influential leaders among them in early days were Winnemucca, Washakie, Walker, Tabby and Arropine. The pioneers also came in contact at times with the Indians of Arizona, tribes that had been discovered as early as 1540 by the Spaniards.

The Indians of these mountain regions were a sturdy, vigorous race, with long, coarse, black hair, high cheek bones, and a rich, copper-colored skin. They were, as a rule, peaceable and friendly towards the whites, and their honesty is proverbial. The story is told that when the good Bishop Whipple of Minnesota was among them, he desired to make a trip away, to be gone some days, and asked the chief if the things in his tent would be safe until his return. "Yes," replied the chief, "there is not a white man within a hundred miles." Mr. Smith, of the Indian service, says that the Utes "are typical Indians. There is probably not a purer type of American Indian living. Honest, virtuous, and free from licentiousness, they are humane and kind to one another, they love their children, and never abuse them by punishing them as white people sometimes do. If they seem to us a peculiar people, they can nevertheless teach us many a lesson in keeping promises and in honesty."

The Utes and Paiutes are distinctly mountain Indians, fierce and warlike, but given to friendliness if treated well. They often did a band of emigrants a good turn, and many a story is told of their sending their scouts with a train of emigrants to direct them over some perilous country. They partook of the sunshine and warmth of the western deserts, and were of a cheerful disposition. Like all primitive people, they reflected their environment. They loved the mountains and deserts; and sought the waterfalls of the hills, and the deep, clear streams of the canyons.

The Indians of the western valleys lived in wickiups erected on the bank of some stream or spring of water. The wickiups were made of hides or rushes stretched over a frame work of poles, with the ground for a floor and an opening at the top. There was little furniture, except a bed made of rushes. The Utes and Paiutes have never manifested a desire to live in permanent dwellings until very recent years. In the centre of the wickiup was a fire, the smoke of which made its way out through the opening at the apex. With the more sedentary tribes, the wickiup was made of well tanned skins, particularly of the bear and coyote. It must be remembered that few buffalo were ever found in the mountains. Their skins, however, were often obtained from the Indians of the plains. Surrounding a cluster of wickiups was a wind-break, constructed of willows and brush. It also served as a sort of palisade for protection from the enemy and prowling animals. In many of the warmer parts of the mountains, the Indians grew maize, pumpkins, sunflowers, squashes, and beans. From the seed of the balsam plant they manufactured an intoxicating liquor. The Skull Valley Indians, inhabiting the country west of the Great Salt Lake, lived on grass seeds, edible plants, roots, and the flesh of the gopher and rabbit. One of the favorite foods of the Utes was dried bear meat or venison. After a hunt they would bring the large game into camp, singing:

"Give me my knife, give me my knife,
I shall hang up the meat to dry."

The hide was stripped from the fresh carcass of the deer, the meat was cut up into small strips, and hung upon frames of horizontal poles to dry. Salt was often used; and in one day, the dry atmosphere of the desert made the meat edible. When thus dried, it was known as jerked venison. At the time of jerking meat, it was a day of feasting, and the Indians gathered from far and wide around a great bonfire, where steaks of the bear and deer were kept broiling. As soon as the days for jerking were over, all departed for their homes, with a good supply for the winter season.

The wearing apparel of the Utes was at times very scanty. They wore a breechclout, moccasins, and a blanket, or robe made of the skin of some wild animal, preferably the bear. The men

often wore leggings made of buckskin, resembling the white man's trousers, and a cotton shirt. The women wore loose gowns of buckskin, or woolen or cotton fabric, held close to the waist by a girdle. They also had moccasins and leggings. Caps and hats made of beaver skins were used in winter.

In the autumn it was customary for the Ute to leave his home and go into the mountain fastnesses for game. Along the banks of the streams were the antelope and elk. In remote parts the beavers made their dams, and collected their food for winter. Waterfowl and wild chickens were plentiful. The Ute knew the animals of the mountains right well. The call of the coyote and the distant moaning of the dove fell with keen interest upon his ear.

"He heard the cry of the little kit fox,
And the lemming on the snow."

The men made blankets and clothing of wool, skins, and cotton. Cotton was raised extensively among the Pueblos. Skins were obtained in the hunt, that of the beaver being the most valuable. Bear and buffalo hides were common, and their tanning was brought to a high degree of perfection.

Bows and arrows were made of hickory and ash woods. The limb was cut to the required length by pounding and cutting with a stone ax, then the wood was heated on both sides near the fire, thus softening it sufficiently to admit of its being scraped down to the desired length and thickness. The sinew was generally made from ligaments obtained along the vertebrae of the bear or deer. The ligament was split, scraped, and twisted, and then rolled between the palm of the right hand and the thigh, with the left hand drawing it away as completed. The ends were generally thinner than the middle. At times the bow was beautifully decorated and polished. The wood intended for the arrows was gathered in the autumn and made into bundles of sticks about two feet in length. They were hung in the top of the wickiup to dry for the winter. The Indians obtained arrow heads of iron from the trader, or made their own points of flint or the horn of the elk.

Our native Indians have their folk-lore and traditions as other Indians have. Some of the legends are very beautiful and take rank with those of the ancient Greeks or the peoples of early mediæval times. The Segó Lily is Utah's State flower. It was adopted by Legislative enactment in 1911. The Utah Indians have an interesting legend concerning its origin:

"Many, many suns ago, the Indians lived great in numbers in these valleys of the mountains. They grew corn and berries in abundance, but as they increased in yield, the Indians envied one another and vied with each other to see who could gather the most food for their winter living, when snows were deep and

days were cold. Then they warred, and the tomahawk took the place of the game stick, and many Indians were killed. The Great Spirit was displeased, and sent a heat over the land, and the corn and berries dried up. The children were left without food, the sky became dark with great clouds for many moons, the earth refused to yield, and sands blew over all the land. The Indians sorrowed and prayed to the Spirit. One day the sun shone brightly, and up on the hills the people saw a little plant, growing everywhere, even into the canyons, and far above to the very peaks. The Great Spirit had heard the prayers of the people, and when the Indians tasted the root, they knew that the Spirit had saved them from death. So ever after they never fought where the lily-bulb grew, and they called it the little 'life-plant' of the hills."

The charm of their stories is well shown in this legend, which Washakie, one of the old Shoshone chiefs, told to the whites one day around a fire near the banks of the Jordan River. Some of the citizens had gone to see him in his wickiup and to carry him food, and he entertained them with the following about his forefathers:

"Many, many moons ago, when the antelope and buffalo roamed upon the plains, and all the Indians had happy homes along the rivers and in the forests, the Great Spirit sent them much food, and beautiful gold and trinkets, with which they decked their bodies. This, in time, made them very proud, and they began to forget the Great Spirit as they fought for one another's gold and homes. The rivers were crimsoned with blood at times, for the battles among them were many. One day their Great Ancestor came from the Islands of the Great Blue Sea (the Great Salt Lake) and told them that they should fight no longer. They should smoke the pipe of peace, and desire only to know the Great Spirit and His world of happiness. As they lived in good thoughts, so should the earth yield all things good. The Indians threw away their gold, and sought the great happiness in thought. With each good thought, grew a tree or flower, and as it grew, the good thoughts grew, and the Great Spirit became very watchful and loving of His children. The earth soon brought forth in abundance, and the trees and the flowers and the good thoughts, all remain to this day. And this is why the valleys of these big hills are so beautiful."

We are all greatly interested in the gulls, for they saved the wheat fields in the Spring of 1848. The gull has been known to the Ute Indian for ages. These birds were inmates of the home of the Great Spirit, which was an island in the Blue Sea toward the setting sun. Their color was of the clouds, for wherever animals live, their color partakes of the nature of their surroundings. So with the gulls. They came from the snow and cloud lands beyond, and were always regarded as birds from the mystic

world of the Great Spirit. There is a legend which gives the origin of the gulls:

"Some people in a boat desired to go around a point of land, which projected far into the water. As the water was always in a violent commotion under the end of the point which terminated in a high cliff, some of the women were requested to walk over the neck of land. One of them got out with her children in order to lighten the boat. She was directed to go over the place, and they promised to wait for her on the other side. The people in the boat had gone so far that their voices, giving the direction, became indistinct. The poor woman became confused, and suspected they wanted to desert her. She remained about the cliff constantly crying the last words she heard. She ultimately changed into a gull, and now shouts only the sound, 'Go-over—goover—oover—oo.'"

All these legends indicate something as to how our Indians interpret life and how plants and animals originate upon the earth. They show us, too, that the Great Spirit is ever directing His people; and in ways of truth and righteousness do the Indians find their happiness and peace.

A TRIBUTE AND A WARNING.

BY A. A. RAMSEYER.

HUNDREDS of years ago, when the Swiss republic was being formed, the Swiss had to fight against powerful adversaries, the noblemen living among and around them. But in those days of simple life, the Swiss never gave battle without first bending the knee and calling upon God for His almighty help, which never failed.

I am reminded of this when reflecting upon what happened in the United States Senate, just before the vote upon the war with Germany was taken. On April 4th, 1917, there were plenty of enthusiastic speeches, thirty-one pages of the *Congressional Record* being filled with them. Senator Reed Smoot, of Utah, had prepared a speech, too, but as he was about to deliver it, he felt a change come upon him, and instead of making a speech, he merely said:

"Mr. President, I arise to make this simple, but earnest appeal:

"God bless and approve the action to be taken by the Senate this day. Oh, Father, preserve our Government, and hasten the day when liberty will be enjoyed by all the peoples of the earth" (*Congressional Record*, page 176).

This simple prayer, coming from the lips of an apostle of the Lord, was not without avail, as we all know. The vote was taken soon after; war was declared on Germany, and it has been won, with the succor of Almighty God.

So unusual was the proceeding of Senator Smoot, in offering prayer before the Senate, that a hush fell upon the august assembly. The next day, Vice-president Marshall, meeting the Senator on his way to the hall, spoke his satisfaction upon the subject, and afterwards Mr. Smoot received letters from many parts of the country, and some even from Europe, congratulating him upon his appeal to Deity for the success of our righteous cause.

On the following Monday, April 9th, 1917, Senator James H. Lewis, of Illinois, said, in a speech on the war with Germany:

"Sir, we beheld at the close of the debate on the solemn resolution, the certificate to the world that this was a Christian country, when the eminent Senator from Utah (Mr. Smoot) brought the proceedings to a close by bowing his head in submission to the great Captain of us all, and breathed to his colleagues a prayer that the Father of our mercies and our destinies may guide us to where we would do no wrong. It was a courageous act. The only similar instance I know of in parliamentary history is when Lord Brougham, in the instance of Queen Caroline, knelt before the lords, tendering his invocation to God that they do justice. I likewise join in the prayer of that eminent Senator" (*Congressional Record*, page 560).

Now that the war has been won, and with the facts fresh in our minds that some seven million soldiers were actually trained in the United States for this mighty conflict, but few realize the gravity of the situation that confronted our legislators. Those well informed knew the formidable strength of our opponents, with all the odds in their favor, viz., veterans in large numbers, well protected positions, France bled white, England almost exhausted, the Atlantic between us and Germany, only a handful of trained United States soldiers, no ammunition, no artillery; no rifles to speak of, for the vast hosts that were to be trained in our country. No wonder that those who knew best were dubious, although their patriotism kept their lips sealed. True, our boys behaved magnificently in Chateau-Thierry, in St. Mihiel, in the Argonne Wood—but what a period of dread elapsed between the declaration of war, on the 6th of April, 1917, and June 1918! Our untrained boys to meet the seasoned shock-troops of militaristic Germany! The thought was very troublesome to our leaders, both civil and military. Then there were the finances; how would the American people look upon loans of billions of dollars? Well, thanks to an overruling and kind Providence, everything succeeded beyond our expectations. The draft was a success from the beginning; the people subscribed with alacrity to the loans; the manufacturers transformed their plants in order to produce ammunition; rifles were made in record time; ships were found to transport our soldiers, who arrived just in time to stop the enemy at Chateau-Thierry, turning what seemed to be a defeat and almost a rout

into a grand victory! Instead of retreats, advances were made, until the eleventh hour of the eleventh day of the eleventh month of 1918, brought the so much coveted peace by victory, on the side of righteousness.

Did not the blessing of the Lord, so earnestly invoked by Senator Smoot, bring about the wonderful unanimity of the American people, the unsurpassed industrial transformation, the fearless bravery of our young soldiers? The acute food shortage of the Allies was met by a ready response on this side of the Atlantic; obstructionists were put aside; from Maine to California there was but one nation, one country, eager to help win the war! What more could be wished?

Because all went so well, and seemingly so smoothly, and because the goal was attained with comparatively little real sacrifice, should we not be grateful to the Power who so signally strengthened our hands? Who put us foremost amongst all nations of the earth, so that our counsels and good offices have been sought from all parts of the world! Should we take the glory unto ourselves? God forbid!

David sings: "I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts" (Psalms 145: 5, 6).

Lest we forget! Let us be grateful to God for the help vouchsafed us in the hour of our greatest need; and as citizens let us express our thanks to a man of God who appealed to the Lord to let His help abundantly come forth.—*Improvement Era*.

A LESS—ON.

A little more of kindness, a little less of self,
 A little less of blindness; a little less of self,
 A little more of striving to make a better plan,
 A little less conniving to beat the other man.

A little less begrudging; a little squarer game,
 A little less of smudging the other fellow's name,
 A little less of shirking; a little less complaint;
 A little more of working; a little more of Saint.

A little deeper thinking; a little keener sight;
 A little less of shrinking from what we know is right.
 A little more decision; a little less of fate.
 A little clearer vision; a little less of hate.

A little less of doubting; a little closer care;
 A little less of shouting; a little more of prayer.
 A little less of shoving the other fellow—then
 A little more of loving, and we'd all be better men.

LON J. HADDOCK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 23, 1919.

EDITORIAL.

THE CHURCH CONGRESS.

It has been six years since the last congress of the Established Church was held, and many new and interesting subjects and conditions naturally came up for discussion by the assembled church dignitaries in their recent meetings at Leicester. It is of peculiar interest to follow the remarkable utterances of these men, supposed to be learned in theology, upon matters pertaining to that science, and the application of their theories to the present day conditions which so severely challenge them.

Upon the question of Spiritualism, now so conspicuously before the public, quite diverse views were expressed. The following are extracts from remarks of Canon Edmund McClure. He said that it was not until 1845 that Swedenborgianism took shape in America in a spiritualistic system, through the activities of the neurotic Andrew Jackson Davis; and the wave of spiritualism did not reach England until the sixties of the 19th century. In face of all the difficulties, frauds and absurdities, there were still some people who held with Browning's Sludge, the medium, that there was "something in it, tricks and all," and he asked, "What is this something?" He found various answers; but whatever they were it was a danger to the mental sanity of the nation that neurotic persons should be accepted as channels between the living and the dead. * * * The soul is an entity, working through and expressing itself amidst material restrictions, and we have the sure and certain hope that death frees the soul from these restrictions. The faith that realizes this needs no vulgarized phantoms to assure it of the permanence and responsiveness of their beloved departed."

Opposed to this view so wisely condemnatory of mediumistic practices is that of Rev. Swayne, Dean of Manchester, who, finding that the great loss of life in the late war had led to an increase of belief in spiritualism, said: "It becomes us to consider not only what should be the relationship of the Christian church to the practice of spiritualism, but also how far we may be responsible, by our hesitations and timidity, for the fact that spiritualism has seemed able to supply a human need which should have been met by the Christian church, with its doctrines of immortality and communion of saints. It is altogether too late to discuss this subject as fraud and, as some would urge, as nauseous fraud. Fraud is, of course, always a possibility, but fraud by itself cannot

account for all the facts. The Old Testament necromancer was probably not far removed from the witch-doctor of modern Africa, and was as evil a person, and it was a sound and wholesome administration to suppress him. The modern psychical investigator is not in the least like the African witch-doctor, and there is no good ground for inflicting the capital penalty on Sir Oliver Lodge.

“The practice of the primitive church was not to observe silence with regard to the departed. Why should we commend our loved ones to God up to the moment they draw their last breath, and then believe ourselves to be prohibited from commending them in prayer to the Father of spirits? It is probable that spiritualism has come to fill a void in the current teaching and practice of the church. Let us have the courage to be true to our instincts and affections, and in loyalty to the practice of the universal church let us restore intercessions for the departed to their rightful place in our devotions, both public and private.”

Dean Inge, of St. Paul's, dealing with the doctrine of future life, observed that it was only in the last half century preceding the war that the belief in eternal life had lost its roots in the soul. “I am not speaking of the irreligious,” he said, “but of the religious. The belief in another world is fading out of our teaching and out of our life. We had first a revolt against the doctrine of reprobation, and a shallow, good-natured assumption that even the wicked and impenitent will not fail of ultimate happiness. Then all reference to the future life gradually disappeared from popular preaching, except as a rather perfunctory consolation to mourners. I have noticed again and again how a congregation loses its interest in a sermon if one begins to talk about heaven and hell. Would any preacher who wishes to be acceptable choose the text, ‘If in this life only we have hope in Christ, we are of all men most miserable.’ The cause lays in the transference of hope from the ideal to the actual, from heaven to earth. The mass of the people ask for a religion without the Cross, and without the resurrection. Well, the war has knocked the bottom out of this superstition, and the peace is likely to kill it outright. We shall soon be much nearer to the conditions under which Christianity won its early victories and therewith will come a new yearning for the beyond, and a new faith and hope in the eternal and unseen. We can no longer believe in a localized heaven and hell; and I cannot pretend to myself that the belief in a resurrection of our bodies stands where it did. I do not think the truth, if we could know it, would please us as we are. Immortality is an austere doctrine, not a mere consolation. I wish to emphasize this because many of our hopes about the future life are not religious at all. I am sure I need not warn you against the pitiable revival of necromancy, in which many desolate and bleeding hearts have sought a spurious satisfaction. If this kind of after-life were true, it would indeed be a

melancholy postponement or negation of all that we hope and believe about our blessed dead. We know that we have not lost them, because love is stronger than death."

These are three examples of the wisdom of the wise men of the world that has perished, and of the understanding of their prudent men that is hid. "Who is this that darkeneth counsel by words without knowledge?" How entirely the comments of these high and learned officials of the great English church betray their incompetence as humble ministers of the gospel of Jesus Christ, as it was understood and taught by the Savior and His disciples. Do they speak as men having authority, or are they just speculating upon a subject they do not understand? Are they apostles and prophets, able to deliver the mind and will of God to the people?

Years before Swedenborgianism or much of spiritualism had appeared, the predecessors of these English clergymen were thundering the terrors of a localized hell into the ears of their audiences, and in language as appealingly beautiful as they yet employ, were holding up the ridiculous view of saints with crowns upon their heads, flapping their wings and thumbing their harps in the clouds, as a vision of heaven and eternal glory. A real vision of glory was granted to a humble child of God in those days, who sought to know the truth of religion and was told that these professors of religion were not sound; that they taught for doctrine the commandments of men; that they had a form of Godliness but deny the power thereof. Was ever anything more plain than that they are in that condition yet? Ever learning but never coming to a knowledge of the truth, they are as the blind leading the blind, and are in danger of all falling into the ditch together.

The only hope for the world is in a knowledge of the new revelation of the gospel in its simple perfection; in the restoration of the right and authority to minister in the name of the Lord; in the establishment of the Church and Kingdom of heaven on earth. God is in His world, but these self-appointed teachers of His children do not know it. It is for the Latter-day Saints to proclaim the truth, and continue to wonder that men can be found to believe the absurdities of sectarianism, and to follow the uncertain and wavering leadership of the uninspired ministry of the churches of the world. The worldly churches and their preachers, the unsatisfactory comfort from the spiritualistic mediums, the corrupting infidelity of the unbelieving world can have but one remedy. It is in giving heed to the commandment of God and to the cry of conscience. Repent every one of you. It is vain to pretend. The refuge of lies will be swept away, and men must come to a knowledge of the truth in the only way that knowledge can come, through direct revelation and the inspiration of the Spirit of God obtained in humility by faith and repentance of sin.

J. F. W.

THE CHILDREN'S CRUSADE.

ABOUT the year 1210, over a century after the preaching of the first crusade, the southern part of France was startled by the advent of the young boy Stephen, in the role of Peter the Hermit.

Stephen was a shepherd's boy, living in an old province on the banks of the Loire. It appears that he possessed an exceedingly active imagination and was greatly enraptured with the stories of the palmers and the songs of the troubadours, who told the wonderful tales of Palestine and the East. He was of a dreamy, visionary temperament, and the accounts he heard of the trials and sufferings of the cavaliers in their crusades to recover the holy sepulcher, sank deep into his memory, and caused his heart to throb with sympathy, and his soul to be filled with an absorbing longing to emulate the examples of those hardy, fearless knights and warriors, whose fame the palmers spread through Europe, and the troubadours sang for generations after.

About the time of Stephen's birth, Richard the lion-hearted, king of England, returned from Palestine, where he had achieved a romantic fame by his daring exploits, that filled Europe with admiration for his courage and valor. The story of his conflicts with Saladin, whom he fought at Acre and Jaffa; of his capture of Cyprus and romantic marriage there; and of how he refused to look upon Jerusalem, whose capture and possession he had so long fought for, saying he would not look upon a city he could not conquer; all these and many similar accounts afforded the favorite theme of every catholic land. Stephen had heard them in his childhood and dreamed of them day and night among the flocks on his native hills. He was impatient of the time when he should be a man, and be able to join the Christian forces in some new campaign, for the recovery of the holy relics of Jerusalem, which were still held by the unsanctified infidel, since the capture of the city by the Sultan in 1187.

During this time many wild schemes were planned by which to overthrow the Arabian hosts and drive them from the sacred land. On the other hand the failure of past attempts discouraged the statesmen and warriors of the European nations; though they keenly felt that the cause was the most noble and that it ought to have the support and favor of God, according to the enthusiastic promises of the priests. Yet there was some cause for the repeated failures and dire disaster that had prevented former crusaders from accomplishing their object. The ingenuity of the monks soon discovered what this cause of failure had been, and when the boy Stephen appeared with his remarkable story, they were not slow to encourage him and announce it. They declared that the crusaders had been unsuccessful because the warriors who had gone to Palestine had been sinful men, and that God would display His power in the recovery of Jerusalem, through

the agency of babes and sucklings whose innocence would cover even the unbridled passions of the infidel.

Stephen's pretensions were founded upon a dream or vision which he said had been given to him while he was asleep. It was as follows: He dreamt there came to him a weary pilgrim, with a sorrowful face and with garments tattered and torn. Stephen's heart was touched with pity at the sight, and he asked the stranger what he could do to relieve his distress. The pilgrim replied that he must preach a crusade to the young; that Providence had decreed that children should recover the sepulcher of the Lord, and that through his efforts they would rally in multitudes for the divine undertaking. Stephen afterwards said he thought that the pilgrim, who came to him, was the Savior himself. When he awoke from his remarkable dream, his soul was filled with joy, and he fancied that he had already unfurled the banner of the cross, and had gathered to his standard the children of every Christian land.

He began at once to tell his companions, the shepherd boys, his dream, and asked them if they would go with him, taking the cross as the emblem of their mission, and fight beyond the seas for the sake of the Holy Pilgrim that had appeared to him. The boys were delighted at the prospect of so wonderful an undertaking, and readily promised to follow him wherever he should lead them.

Stephen, elated with the encouragement thus received, left his flocks, and announced himself a prophet, commissioned by Heaven to recover the holy sepulcher. His preaching at first attracted a small band of children, who followed him wherever he went, praying continually: "Lord Jesus, restore Thy cross to us." He pictured his mission in such glowing colors, showing what glory and renown would fall upon those who enlisted with him, that soon the number of his followers began to increase, first to hundreds, then to thousands, and finally tens of thousands throughout France, listening to the eloquence of his appeal, and to hundreds of other boy-preachers who had become identified with him, were enrolled in the cause. The spirit of the crusade exerted such a powerful influence on the youth of the cities and towns, that parents were utterly unable to control their children; many ran away from home. "No bolts nor bars," says a historian of the young enthusiasts, "No fear of fathers nor love of mothers could hold them back. Girls as well as boys joined the ranks and swelled the procession that followed Stephen. Whole villages were depopulated of children."

The cry of the young crusaders filled all southern France. The alarm was taken up from city to city, attracting the attention of all Christendom. The authorities of government and church in France were divided in opinion respecting the movement. The wiser and more intelligent, of course, discountenanced it, and

were in favor of crushing it, before serious consequences should ensue. But the superstition of the time, aided by the lower orders of priests and laity, was such that it carried every popular undertaking, no matter how absurd to reason it might appear. Those who expected gain from the enterprise, and we shall see they were the worst of men, encouraged the preaching of Stephen and the parading of hosts that followed him. Philip Augustus, the king, a wise and sagacious monarch, issued a proclamation, ordering the children to return to their homes; but even this changed the purpose of comparatively few.

By the time that the preaching of Stephen, who now professed to work miracles, and was almost worshiped by his companions, had reached its height, it is estimated that he had thirty thousand followers, with whom he marched to the great seaport town of Marseilles.

The harbor was crowded with vessels, and though in the zealous preaching of the crusade it was said they would not be needed, for God would cause the water to disappear and enable them to go over dry shod to Syria, yet the leaders, among them many priests and monks, proceeded to make arrangements for embarking the army of children. The ships were easily procured, their owners even offering to carry them to Palestine free of charge. This fact alone should have revealed the wicked designs they had in view, and doubtless would, had not the priests and monks of the valiant band of crusaders been in league with them. When the vessels were ready they were filled one after another, and set sail, leaving the dark towers of the grand old commercial city in the distance. At first the weather was fair, and the children's hearts were full of hope, delighted alike by the novelty of the enterprise, and in the beauty of the sky, air, and sea.

"But one day the sky was overcast. The wind arose. The vessels were crowded, and when night settled upon the deep the boys began to be afraid. The wind increased in power until it became a gale. The ships were driven before it, all their precious cargo of living, terrified children, were huddled together in the extreme of distress and alarm. The fleet was scattered. A number of the vessels were driven on the rocks and breakers off the island of Sardinia, and were wrecked, all on board perishing in the waves."

The surviving vessels directed their course, not to Syria, but to Egypt. Here the vile plot of the ship owners and the equally criminal leaders of the children, became known. The vessels belonged to slave dealers, whose profession of piety and interest in the crusade was a deception practiced to decoy the innocent children, and to secure them for the slave markets of Egypt and Persia. Four hundred young monks were bought by the Caliph of Bagdad, and over a thousand boys were sold to the governor of Alexandria. All who escaped death by the sea were doomed to

the most awful fate of slavery to the heathen, who purchased them.

Thus ended one of the most astonishing events of the middle ages. An undertaking of great magnitude, certainly. But resulting in no political changes in the world, being characterized by no bloody battles, having no renowned names of nobles connected with it as leaders, it was not as fully recorded as other crusades, and has passed almost from the memory of man. It is, however, and will ever be, one of the darkest, saddest pages in the history of those times, calling up the sympathies of all readers, who can but lament the awful, horrible fate superstition and folly prepared for the poor innocents of the Children's Crusade.

AMALRIC.

MINUTES OF THE LONDON CONFERENCE.

THE London semi-annual conference was held at Deseret, on Sunday, October 12th, 1919. There were present: George Albert Smith, President of the European mission; Elder Junius F. Wells, of the Liverpool office; President James Gunn McKay, Anna O. McKay, Elder Ernest H. Kearl, of the London conference; President Frank Alexander, of the Norwich conference.

Priesthood meeting convened at 9 a.m. Prayer: President William J. Jolliffe (St. Alban's). The roll-call showed that the brethren from ten branches were present. The "Six Church Questions" were asked every brother; after which questions concerning "the Word of Wisdom" and "tithing" were asked and answered.

President George Albert Smith said, "To pay our tithing is a privilege, and not a sacrifice. We need the blessings accompanying this commandment; and if there is any doubt about the amount, let it be in the Lord's favor. For by doing our best we will have no regrets. Those who do not keep the commandments of the Lord are on the devil's side of the line. So keep on the Lord's side, and the devil cannot cross it to destroy you. Brethren, be exemplary always, and never bring reproach on the Priesthood you bear."

Benediction by President Henry Beer (Stratford).

Sunday-school session 11 a.m. Prayer by Superintendent Alfred J. Willmott (Holloway school).

Greetings and words of welcome by President McKay. Splendid exercises were rendered by the following Sunday-schools: North London, Holloway, Croydon, Stratford, St. Albans, South London, Sittingbourne, Hammersmith and Watford.

President Smith commended the children on their remarkable memories and accuracy in repeating their selections, which were sermons in themselves. He then took for his text, "Suffer little children to come unto me, and forbid them not," illustrating the

faith, prayers, humility and beautiful influence of the children. Said that we should do all we can to encourage, uplift and inspire them.

Benediction by Superintendent William J. Carey (Croydon).

Afternoon session at 2 p.m. Opening prayer by President Frederick H. F. Simpson (Luton).

Sacrament was administered by Presidents Edmund W. Wheatley (Holloway), and Herbert J. Bingham (Brighton).

Solo, "The Seer," Brother André K. Anastasion.

President McKay presented the Church authorities, which were unanimously sustained.

Sister Anna O. McKay spoke on "The necessity and power of prayer." Elder Ernest H. Kearn's subject was, "Divine authority." Glen Harmon, of the U. S. Expeditionary Force in France, narrated his experience with religious thought in the world to-day.

Solo, Sister Daisy Buksh.

Elder Junius F. Wells, in his sermon, said, we have a distinctive message, which is vitally important to all people. This work we are engaged in, is not man's work, it is God's work. To know the only true and living God, and Jesus Christ whom He hath sent, is eternal life. True religion is the law of life, here and hereafter, by which we come to know God. Truth comprehends all light; there is nothing we may not aspire to in our faith; for there is nothing that is unknowable by the Holy Ghost. By exercising this gift it becomes real, vital, supreme in life, the principle of revelation, and death which cannot take it from us.

Benediction by President Thomas W. Mount (Sittingbourne).

A baptismal service was held at 4 p.m. Instructions on the principle of baptism were given by President George Albert Smith. Eight souls were baptized.

Evening session at 6 p.m. Opening prayer by President Herbert A. Herrington (Gravesend).

President Frank Alexander spoke concerning his missionary experiences, and testified of God's goodness.

Tenor solo, Mr. George Russovici.

A most excellent address was given by President George Albert Smith. He said our problem is to get the gospel before the millions of mankind, for our adversaries have gone before us and prejudiced the people. The same evil influence that caused the Savior to be crucified, and His apostles, prophets, and saints to be persecuted, is in the world to-day. That influence has been in the world ever since Cain slew Abel. But in spite of it, the Latter-day Saints are growing strong, and will continue to. In conclusion, he warned the saints to be valiant in proclaiming the gospel, with all patience, kindness and love.

Solo, "O ye mountains high," Sister Nannie Tout.

Elder Wells said that though men yield to the spirit of intolerance

and untruth about the Mormon Church and its people, accusing them of all that is vile and bad, they at the same time pay compliments concerning our intelligence, talents, industry, thrift, cleanliness, etc. Although Lucifer and a third of the hosts of heaven are let loose to distress the people of the earth, yet with the power of God men in the flesh are superior and have the power to command them, "get thee behind me, Satan," and they must obey. He explained the mission of the angels of God who have been sent to earth, and illustrated how important their missions have been, and superior to the illusions of modern spiritualism.

President McKay summarized the instructions and spirit of the day. Bore a strong testimony of the divinity of this work. Warned the saints to be faithful and preach the gospel to God's children. Explained that the signs of the times were not favorable for a nation, who for over eighty years has rejected the gospel and caused the elders and saints to sacrifice and suffer much. Prayed for God's blessings upon the saints, their families and homes; and prayed that they should live worthy of exaltation and eternal life.

Benediction by Elder Bantock (Stratford).

ANNA O. MCKAY, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—October 11th, 1919, at Bradford, a baptismal service was held, when six persons were baptized by Elders R. H. Sanders and Clement R. L. Atterton. At the confirmation President Leonard H. Whipple delivered a splendid discourse on the Holy Ghost. A large number of saints and friends attended the services.

Social.—On Thursday, October 2nd, 1919, a grand social was held in Glasgow. The hall was beautifully decorated for the occasion, and all enjoyed the program, which was composed of sketches, recitations, songs, and instrumental music. Brother F. L. Newton presided. It was well attended by saints and friends from various parts of the conference.

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LATTER-DAY SAINTS IN GREAT BRITAIN.